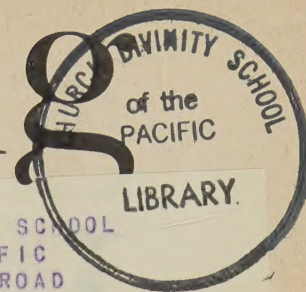


# The Living CHURCH



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January 15, 1961

25 cents



Pp. 5, 9

Burned Churches

P. 8

English

Experiments

*Detroit Free Press*

In Michigan, a total loss [p. 5]



# LETTERS

(Most letters are abridged by the editors.)

## Unity

I am writing this letter as a plea for our Christian Church to be united so that Christ can finally establish His kingdom on earth, for which He has waited so long and so patiently. I am only 15, and yet I have seen enough of the bickering and bad feeling between Christians to last a lifetime. What has happened to separate our Church like this? None of the other world religions seem to be as disunited as Christianity.

I believe that the Roman Catholics and the Protestants can be compared with two arguing children. Neither will try to see the other's side. It takes someone who can come between them and see both sides to bring

them together again. To me, this "person" is what the Anglican Church symbolizes. This is not the time to unite with one of the "bickering children." I don't believe that we should become the mother who blindly sides with one child when she could reconcile both, which is happening even now when we call ourselves the Protestant Episcopal Church. I really believe that ours is a Church which is faced with a responsibility from God to reunite the Body of Christ.

LYNN PLIMMER

Palos Verdes Estates, Calif.

## Capitals

I note that Fr. Duddington in his otherwise good article "Living with Our Anglican Tensions" [L.C., December 11, 1960] speaks of the "one, holy, catholic, and apostolic Church." Might I call to his attention and the attention of other of your readers who are in doubt that *the Book of Common Prayer* on page 211 begins each of these words with a capital letter, thus: "One, Holy, Catholic, and Apostolic."

I don't really think that the two are the same. The Prayer Book, however, teaches us that we are the One, Holy, Catholic and Apostolic Church, or at least a part thereof, if One can be divided.

(Rev.) THOMAS REGNARY  
St. Timothy's Church

Iola, Kan.

**Editor's comment:** Capitalization in THE LIVING CHURCH does not follow the Prayer Book, except in prayers quoted in full.

## On the Letter and the Eucharist

The house-church Eucharist [L.C., December 11, 1960] may have far-reaching benefits as reported by Fr. Zimmerman. This should be a real factor in the spiritual vitalization of many parishes. Many Churchmen should find no hesitancy in supporting the house Eucharist experiment, except for one question: How can this be done without sacrificing the ancient principle of fasting Communion?

The pastoral letter of the House of Bishops issued from their recent Dallas meeting [L.C. December 4, 1960], deserves wide circulation throughout the Episcopal Church. This is the clearest statement of the Faith to come from the bishops in our day. Perhaps the National Council will be persuaded to publish the letter in tract form to facilitate the widest possible reading.

ROBERT E. SARGENT

Baltimore, Md.

## Inspiration

Inspired by the editorial, "Three Days of Christmas" [L.C., December 25, 1960], I would like to know who wrote it.

MARY SYLER  
(Mrs. George W. Syler)

Lapeer, Mich.

**Editor's Note:** This seems a good occasion to break our usual rule of editorial anonymity. "Three Days of Christmas" was written by Christine Fleming Heffner, managing editor of THE LIVING CHURCH.

## ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in the Cycle by offering up the Holy Eucharist on the day assigned.

### January

15. Grace, Lake Providence, La.
16. St. James', South Charleston, W. Va.
17. St. Andrew's, Denver, Colo.
18. St. Barnabas', Burlington, N. J.; Church of St. Michael and All Angels, Cincinnati, Ohio
19. St. Michael's, Hugo, Colo.
20. Codrington College, Barbados, B. W. I.
21. St. Peter's, Freehold, N. J.

# "...In Every Age, Some Men!"

*"God hath been so good to His Church, as to afford it in every age some such men to serve at His Altar as have been piously ambitious of doing good to mankind."*

So wrote Izaak Walton, a faithful layman, in 1640 — times as troubled as our own. Today also, many young men have heard God's call to be his priests and ministers.

On Theological Education Sunday (January 22, this year), or some other convenient time, the offerings of the people of the Church are besought for the support of the institutions in which these young men receive the training necessary to their calling.

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School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.



# The Living CHURCH

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## SPECIAL FEATURE

Experiments in Clergy Training Dewi Morgan 8

## THINGS TO COME

### January

**Epiphany II**  
Annual meeting, Academy of Religion and  
Mental Health, New York, N. Y., to 20th  
Annual meeting, Anglican Society, Cathedral  
of St. John the Divine, New York, N. Y.  
**Epiphany III**  
Theological Education Sunday  
**Conversion of St. Paul**  
Election of bishop coadjutor, diocese of Ne-  
braska  
**Septuagesima**

### February

**The Purification**  
**Sexagesima**  
**Quinquagesima**  
**Ash Wednesday**  
Meeting of the General Division of Women's  
Work, Seabury House, Greenwich, Conn., to  
20th  
**Lent I**  
National Council meeting, Seabury House,  
Greenwich, Conn., to 23d

**NEWS.** Over 100 correspondents, at least one in  
each diocese and district, and a number in foreign  
countries, are *The Living Church's* chief source of  
news. Although news may be sent directly to the  
editorial office, no assurance can be given that such  
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January 15, 1961

## For Christians at Easter



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hearts of the people at Calvary and shows us our hearts  
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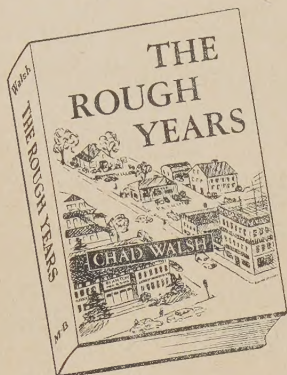
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## TALKS WITH TEACHERS

## New Words

The lovely account in Genesis, in which Adam is allowed to give names to all the animals and birds, is a true picture of human life in any age. When we have seen or experienced a thing, we give it a name, or ask others by what name it is called. Thereby we have a mental tool with which to recall it, and also a means of sharing our knowledge with others. (Sometimes words take on added symbolism, as in the case of the farmer, watching the guzzling pigs, who remarked, "Ain't they rightly named hogs?")

To know the name for anything, and to be able to use that name rightly, gives pleasure and power to life. It makes communication possible. A vocabulary with meaning is part of education.

In teaching, the basic principle which we must follow is that *the experience must precede the learning of the word*. That is to say, we do not give a child (or anybody) a new word until he has, at least in some partial way, first known the thing for which it stands. We do want names for things we know. A strange bird in our garden causes us to get out the bird book and discover its name. Small children will ask new acquaintances, "What's your name?"

### Never Safe to Assume

Sometimes new words are misunderstood because they are heard in the light of other knowledge. It is never safe to assume that a child knows a perfectly simple word. We have all heard amusing stories of children who misunderstood words. There was the child who reported that her teacher was going to throw the children into the furnace if they missed Sunday school often, when the teacher had said that she would drop them from the register. This and similar stories are far from amusing to those who are concerned with careful teaching. The skilled teacher knows how to introduce his pupils to both the new experiences and the right use of their names.

Some notes on the use and correct teaching of new words follow:

(1) A new word should be provided only after the thing or experience has been presented. The child feels inwardly, "What's your name?" and is glad to receive the right word.

(2) A new word should be used in sentences, in close connection with the object or action.

(3) A new word should be used several times, in different connections, as part of natural talk.

by the Rev. Victor Hoag, D.D.

(4) Children should be urged to use the new word themselves when reciting or when writing in their notebooks. A simple method is to say, "Who will make a sentence using the word *forgive*?"

(5) Children above first grade should see the new word in printed letters and in writing.

(6) Children above third grade may look up words in the dictionary and report their meaning.

(7) For older children, a written or spoken drill on definitions forms an excellent way to review.

(8) Always, the teacher must introduce new words by speaking them clearly. Long words of several syllables are no difficulty, provided they are given in relation to a known experience.

### The Christian's Vocabulary

The tragic situation in the lives of thousands of adult Christians is that they know, in a general sort of way, the meanings of many specialized Christian words but do not connect them with vital experiences. These words are heard in sermons frequently: *salvation, incarnation, vicarious, sacramental, absolution, sanctified*. Yet how many could write an accurate definition of these words, or use them in speech?

We are preparing our children to live now, with happy grasping of the proper Christian experiences at each age. But if the experiences are well planned, and the words vividly attached to them, these words and experiences will become permanent treasures. They will enlarge the capacity for religious growth and for communication to others.

To guide our people through experiences with meaning and then to supply a usable vocabulary are important functions of religious education. First, make sure that in every lesson period you use only words that the children understand. Then, plan carefully how you shall introduce and make permanent each new word. The use of a *class word book* (which has been described previously in this column) is an excellent device.

### ANGLICAN CYCLE OF PRAYER

January

15. The Church of the Province of Central Africa
16. The Jerusalem Archbishopric
17. The Church of the Province of East Africa
18. Aberdeen and Orkney, Scotland
19. Accra, Ghana
20. Adelaide, Australia (Mount Gambier)
21. Alabama, U.S.A.



# The Living Church

Second Sunday after Epiphany  
January 15, 1961

For 82 Years:

A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.

## DISASTERS

### Arson at St. Ann's

Vandals set fire to St. Ann's Mission, Chicago, on December 27, 1960. The flames destroyed the front entrance and a portion of the nave, together with the choir room, and roof beams were burned. The altar was badly damaged.

St. Ann's, on the west side of the city, is an "inner city" church, whose parishioners are working class people with relatively low incomes. The Rev. Ian Douglas Mitchell has been its vicar since April, 1960. The church carried insurance.

A previous attempt at arson had been made the night before, on December 26th, but the fire remained small and burned itself out. Fr. Mitchell offered THE LIVING CHURCH no reason for the vandalism.

Parishioners moved the scorched, blistered altar to the basement of the church, where a chapel has been set up. Regular services are being held there while plans for a new building are being considered.

### Fire in Romeo

A forenoon fire destroyed St. Paul's Church, Romeo, Mich., on December 27, 1960. The flames were fought by volunteer firemen, from three different townships, who worked for nearly seven hours.



John Cowan, manager of St. Ann's tract rack, examines a damaged book.

The building was a total loss [see cover cut].

The fire, which may have been caused by a gas explosion in the heating plant, was discovered by one of the boys of the neighborhood. It destroyed all of the mission church's copes, as well as its dalmatic and tunicle, according to the Rev. Douglas Smith, vicar of the church. In an interview, he told THE LIVING CHURCH that other vestments were stained by water and smoke, but were still in use. Altar brasses and Communion silver were spared, he said.

Fr. Smith said that the church was insured in the amount of \$16,000, but that such a sum of money would not come close to paying for a new building. He said that the damage was estimated at more than \$60,000. He went on to say, however, that the church had recently been given 12½ acres of land in a "beautiful new location," and that undoubtedly the new St. Paul's Church would be built there.

Fr. Smith, an American, was ordained to the priesthood in 1952 by the Bishop of Huron, Canada. He was received into the American Church last summer.

### Oregon New Year

Fire damaged the parish hall of Grace Memorial Church, Portland, Ore., on the afternoon of New Year's Day. Damage was originally estimated at \$50,000, but the rector, the Rev. John Richardson, reports that the actual figure is well below that, and that the loss is fully covered by insurance.

The fire is thought to have been started by an electric coffee maker. The principal damage was to the auditorium, the rest of the parish hall remaining relatively intact. The church building itself, being separate from the parish hall, escaped.

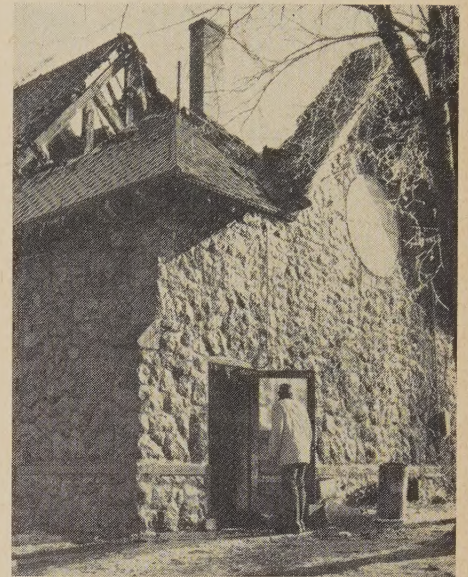
Rebuilding of the auditorium has already been started.

## CUBA

### Americans Abroad

Diplomatic relations between the governments of the United States and Cuba were severed on January 3d, and American citizens in Cuba were advised by the U.S. State Department to return home.

American Churchmen in Cuba at the time of the diplomatic break included



Detroit Free Press

St. Paul's, Romeo: Icicles on a charred roof.

Bishop Blankingship of Cuba and his wife, and the Very Rev. Milton R. LeRoy and his family. Bishop Blankingship stated that he and his wife were planning to remain in Cuba, and it is reported that Dean LeRoy also is intending to stay, at least for the moment. Another American Church worker, Miss Eleanor Clancy, was reported to be in Miami, Fla., when the diplomatic severance was announced.

## CHURCH ANNUAL

### Growth and Shortage

The 1961 edition of the *Episcopal Church Annual* (Morehouse-Barlow Co., New York) lists the Protestant Episcopal Church in the U.S.A. as having 3,444,265 baptized members, an increase of 2.54% over the figure for the previous year. The communicant strength of the Church is now 2,123,110.

Baptisms, both infant and adult, have decreased by slightly more than one and one-quarter percent, according to the *Annual*. The total number of clergy in the three orders of ministry has increased, however, by 3.35%, to a present total of 9,079. In spite of this increase, an article in the *Annual* by William V. Dennis states that the Church has a shortage of between 1,200 and 1,500 parochial clergymen. An editorial suggests:

"Surely this is a matter that merits



thoughtful and immediate attention. Perhaps our whole system of recruiting and educating men for the priesthood needs overhauling. It is to be hoped that the 1961 General Convention will give this matter the attention that it deserves and that it must have if the Church is to move forward in the years ahead."

The editor of the *Annual*, Clifford P. Morehouse, calls attention to a recent report of a committee on overseas missions, indicating "some shocking facts in regard to the whole overseas missions program of the Episcopal Church." (THE LIVING CHURCH is currently presenting the Committee's report in serial form.)

In an article, the *Annual* erroneously states that the Scottish Episcopal succession, through Samuel Seabury of Connecticut, first Bishop of the American Church, had died out [see p. 10]. The article says that the Most Rev. Arthur Lichtenberger is the first Presiding Bishop to trace his episcopacy to the Old Catholic Church of the Netherlands, through bishops of the Polish National Catholic Church.

#### RHODE ISLAND

### Catechists Appointed

Bishop Higgins of Rhode Island has commissioned two lay readers as catechists for the diocese. The two are Elliot B. Campbell, of Church of the Redeemer, Providence, and Edmund E. Pattison, of Church of St. Michael and All Angels, Rumford, R. I.

The catechists will work in the missions of the diocese, under the direction of the bishop and the archdeacon. Bishop Higgins has also commissioned nine new lay readers and renewed the commissions of 50 more, for work in their respective parishes and missions.

#### NEW YORK

### Unjustified Strength

Churchgoers should not be afraid of "people who rock the boat," the Rev. Dr. Frederick M. Morris, rector of St. Thomas' Church, New York City, said recently. Dr. Morris was referring to the Rev. Edward O. Miller, who defied canon law last month by publicly refusing to read the pastoral letter of the House of Bishops [L.C., December 25, 1960].

Dr. Morris said, according to the *New York Times*, that Mr. Miller had acted in complete sincerity according to the dictates of his conscience. "We cannot be too hard on him," he said. He described Mr. Miller as a friend and a man with "no disreputable characteristics." He made the remarks as a preface to his own reading of the pastoral letter on January 1st.

Some of Mr. Miller's descriptive phrases, said Dr. Morris, were "much stronger than the facts justify."

"Yet there is a kernel of truth among them," he said. He said that some bishops privately have admitted that the docu-

ment would not have suffered had it been considerably condensed.

The Rev. Mr. Miller, rector of St. George's Church, New York City, had referred to the pastoral letter as "a piece of sheer mediocrity in a world looking to the Church for a voice that is relevant and understanding."

Dr. Morris said that the letter was not intended to be a commentary on current problems but was written solely to point up the "changeless foundations on which the Gospel stands." [The pastoral letter was published in full in the December 4, 1960, issue of THE LIVING CHURCH.]

#### RACE RELATIONS

### Reconsideration Asked

The Rev. Theodore Gibson, rector of Christ Church, Miami, Fla., has appealed to the Florida Supreme Court for reconsideration of its decision upholding the sentence of a lower court. Fr. Gibson had been sentenced to six months in jail and fined \$1,200 for refusal to reveal membership lists of the NAACP in Dade County when ordered to do so by a state legislative committee [L.C., September 25, 1960]. The committee was allegedly investigating Communist infiltration in the NAACP.

#### OHIO

### Boar's Head Festival

The Boar's Head and Yule Log festival, a devotional pageant which has been observed in England for at least six centuries, was held in Trinity Cathedral, Cleveland, on New Year's Day. It was sponsored jointly by Bishop Burroughs of Ohio and the Very Rev. David Loegler, dean of the cathedral.

Bishop Burroughs introduced the festival at Christ Church, Cincinnati, Ohio, during the time that he was rector there. He said he hoped the festival would become an established tradition at the cathedral.

Ninety-eight men and boys marched in the hour-long ceremony, wearing authentic costumes of the Wise Men, Good King Wenceslaus, shepherds and knights, trenchermen, waiters, cooks and cooks' apprentices, heralds, trumpeters, woodmen, the Beefeaters, huntsmen, and torchbearers.

Features of the procession were a boar's head carried aloft on a large platter, signifying the triumph of good over evil; a Yule log marking the rekindling of love; a plum pudding serving 25 and a mince pie large enough for 50 servings; and offerings to the Christ Child.

The ceremony began in a darkened church as a Yule Sprite dashed up the aisle to place a burning candle on the altar, symbolizing the fact that the Church has kept the Star of Bethlehem burning even during the darkest days.

Two choirs and musicians from Greater Cleveland furnished a dramatic musical background.

Nobody knows the exact beginning of the Boar's Head tradition but it was a jolly pagan feast which the Church in England elevated to the service of God. It was in use at Queen's College, Oxford, in 1340 A.D. [RN]

#### CHICAGO

### Metropolitan Indians

Bishop Burrill of Chicago has appointed the Rev. Peter J. Powell as priest-in-charge of the Indian work of the Church in the Chicago area.

Fr. Powell, who has been vicar of St. Timothy's Church, Chicago, since 1954, assumed his new responsibilities on January 1st. The Indian work, to which he will devote his full time, is being sponsored jointly by the diocese of Chicago and the National Council. It has been established to increase the scope of the Church's ministry to the thousands of American Indians in Chicago, of whom more than 4,000 have moved there as a result of the accelerated sale of their lands on the reservations.

During the past year the diocesan committee on Indian affairs, of which Fr. Powell was chairman, provided emergency as well as long-term assistance to more than 800 newly-arrived American Indians.

Fr. Powell was cited last month by the Chicago Commission on Human Relations "for seeking out opportunities for American Indians to participate in community life, and for his special help to the Benjamin Bearskin family when that family came under racist pressure." The seven members of the Bearskin family are parishioners of St. Timothy's Church.



Artist's drawing of the new National Council building in New York City. The building, on Second Avenue at 43d St., will replace present structures housing 71 apartments and seven stores. The National Council is helping tenants to relocate and offering aid toward moving expenses. Completion of the building is scheduled for late 1962.



## Clergy Clubhouse

The diocese of Los Angeles has begun publication of *Bloy House Papers*, a quarterly collection of studies and essays by and for the clergy of the diocese. The papers are named for the diocesan conference center, Bloy House, which was opened early last year [L.C., April 24, 1960].

Bloy House is a converted residential mansion near the center of Los Angeles, given the diocese by Mr. and Mrs. Mervyn Hope.

The name, "Bloy House," was given the establishment at the Hopes' request. The house includes two lecture rooms, a refectory, two offices, a lounge, faculty and dormitory rooms, and a chapel dedicated to St. Augustine the Theologian. It serves as a center for retreats and conferences in the diocese, and provides for the extension program of the Church Divinity School of the Pacific. In addition, it houses the diocesan library, serves as a center for Church Army training under Captain Ray Lewis, and is a place for canonical examinations, clergy and lay readers' refresher courses, and informal chatting among the clergy. It serves, in many ways, as a clubhouse for the clergy of the diocese.

## MINNESOTA

### Visit from Bishop Neill

The Rt. Rev. Stephen Neill, former associate general secretary of the World Council of Churches, preached at the mission churches at Benson and Appleton, Minn., on December 11, 1960. He was a weekend

*Continued on page 10*



RNS

President Eisenhower greets a delegation from St. Elizabeth's Indian School in Wapala, S. D. The visitors thanked the President for his interest in the institution. From left: Mrs. Margaret Hawk, housemother; school chaplain Charles Mitzenhius; Marlene Johnson; President Eisenhower; Phillip White Dress; Aubrey Johnson; and Miss Virginia Horger, housemother.

## PENNSYLVANIA

### Civil Recognition

The Rt. Rev. J. Gillespie Armstrong, III, recently elected Bishop Coadjutor of the diocese of Pennsylvania [L.C., November 20, 1960], was officially congratulated by the City Council of Philadelphia.

Council members Mrs. Wilhelm F. Knauer, a parishioner of All Saints' Church, Lower Dublin, Philadelphia, and Henry P. Carr, a Roman Catholic, presented Bishop Armstrong with a copy of the congratulatory resolution.



Bishop Armstrong (left) receives congratulations of the Philadelphia City Council from Mrs. Knauer and Mr. Carr.

*Philadelphia Evening Bulletin*

ast May, they moved into new quarters in order to be nearer their church. Soon after that, windows in their new home were broken, and a note was found attached to a thrown rock which said, "Mexicans, get out." Mr. Bearskin promptly made a public statement to the effect that he was honored to be taken for a member of a minority group whose members were as nice as the Mexicans.

Presently, the Bearskins received an eviction notice from the landlord of the building in which they lived, saying that, because of anonymous phone calls he had received, they had to move within 30 days. Efforts of Fr. Powell and other Churchmen to learn the identity of the landlord failed, and the Bearskins had to move, in spite of a flood of letters and phone calls supporting them. An offer from the bishop for the use of quarters in a diocese-owned building had to be turned down by the family, as the accommodations were too small for a family of seven, but a new home was finally found for them reasonably close to the church.

Fr. Powell, in his new work, will make St. Timothy's Church his headquarters. He told *THE LIVING CHURCH* that he has received a grant of \$3,000 from the Rockefeller Foundation for a study of the "Role of the Ancient Cheyenne Sacred Ceremonies in Contemporary Cheyenne Life," and that he has also been granted \$2,200 by the Bollingen Foundation of New York City for recording Cheyenne ceremonies.

## THE VATICAN

### Example of Charity

A Vatican Radio broadcast listed the recent visit of the Archbishop of Canterbury to Pope John XXIII as one of the major religious events of 1960.

It said the courtesy call by the Anglican primate "gave the world an example of charity without prejudicing immutable principles."

"It was," the station added, "a very good example to all Christians." [RNS]





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A slice of real life before they enter the ministry.

In the English Church,

# Experiments in Clergy Training

indicate a new surge of life

by the Rev. Dewi Morgan

**W**hat is a priest for? How can he be best trained for his job? What sort of man and what sort of background of experience provide the best raw material for such training? Is a "part-time priest" a contradiction in terms?

Such are the questions which are providing some of the liveliest debating points in today's Church of England.

The cynic would say the questions are merely the result of a tough statistical situation. There are 1,500 fewer priests on the active list today than there were in 1948, despite a population increase of about 1,000,000. Figures suggest that in 1961 about half of the full-time clergy will be 65 years old or over.

The cynic has grounds for his remarks. Yet, as is always the case with cynics, his grounds are not as cogent as he imagines. For even if the total number of priests were ample, the same questions would still be asked. For a long list of factors, social, theological, ecclesiastical, and what-

ever, have made the nature of today's priesthood a lively concern.

That fact is evidenced by the discussion it gets in the last Lambeth Conference Report. Just before that Conference, the Rt. Rev. F. R. Barry, Bishop of Southwell, said an important word on the subject in *Vocation and Ministry*. A few months ago he followed that up with *Asking the Right Questions*, in which he had equally vital things to say. Then again there is Basil Minchin's *Every Man in his Ministry* and the symposium edited by Robin Denniston, *Part-time Priests*. That list certainly does not exhaust recent important writings on this subject, nor does it allow for its regular appearance in periodicals like *Theology*.

The topic is clearly alive.

What is the Church of England doing about it?

In the first place the standard pattern remains the same. The Central Advisory Council for the Ministry (a Church Assembly body) is the mainspring. Of the

£585,000 budget of the Church Assembly, no less than £220,000 will go to the Central Fund for Ordination Candidates. That means that no one is debarred from training for ordination on financial grounds.

In England the final decision to accept a man for the ministry has always been the prerogative of a diocesan bishop. That remains true in theory. But today no bishop is likely to accept a *young* man unless he has successfully faced a C.A.C.T.M. selection board. Each such board consists of four or five experienced men, a bishop as chairman, a parish priest, an academic, a member of C.A.C.T.M. staff, and one layman. Such boards meet for residential sessions together with a group of potential ordinands. Their recommendations carry great weight.

But for such boards to be the sole entrée to ordination would be much too tidy for anything as human as the Church of England. Accordingly, many older men are accepted directly by diocesan bishops. And as one goes into parishes up and down the country and discovers a Reverend Ex-admiral here and a Reverend Ex-coal-miner or Ex-silversmith there, it becomes obvious that these older men are making a major contribution to English Church life.

And the way men are trained? It is here, perhaps that the Anglican genius for variety becomes most obvious.

There are the standard-pattern theological colleges (and interestingly, the oldest in the United Kingdom is in Scotland, not England). These cater mostly to men who hold a degree, whether in arts or science, and prepare, normally with a two-year course, for the general ordination examination in the usual theological subjects.

Then there are those colleges which begin their courses much sooner — sometimes as early as age 16 — as is the case at Kelham.

So far, we have talked of a pattern which is proved by years of service. Against that we nowadays find experiments of all sorts — and they are indicative of a new surge of life in the Church of England.

There is, for example, Brasted Place, Kent. Brasted came into existence because a young priest, David Stewart-Smith, had been left a legacy and decided to do some-

*Continued on page 11*



## Sons of Seabury

**T**he editor of the *Episcopal Church Annual* visited THE LIVING CHURCH office recently and commented on the *Annual's* discovery that the Scottish line had gone out of the American episcopate many years ago. The present editor of THE LIVING CHURCH, upon whom the mantle of omniscience has descended from the shoulders of Mr. Clifford P. Morehouse, now editor of the *Annual*, stoutly denied this. So the two of us studied together the list of the Succession of American Bishops as last published in full in the *Annual* of 1952.

This is the result:

Bishop Seabury, consecrated by the Scottish Bishops Kilgour, Petrie, and Skinner, took part in only one consecration, that of Thomas J. Claggett.

Bishop Claggett took part in only four consecrations, those of Robert Smith, Edward Bass, Benjamin Moore, and Samuel Parker.

Bishops Smith and Parker never took part in any consecration. Bishop Moore took part only in Bishop Parker's consecration. The Scottish line did not continue through them.

But Bishop Bass took part in the consecration of one Bishop, Abraham Jarvis, second Bishop of Connecticut. And Bishop Jarvis took part in the consecration of John Henry Hobart, Alexander Viets Griswold, and Theodore Dehon. Bishop Hobart took part in nine consecrations and Bishop Griswold in 12. Together or separately, they passed the Seabury line on to 18 bishops, more than enough to establish it permanently. (Both Hobart and Griswold took part in the one consecration by Bishop Dehon.)

Through Bishop Hobart and Bishop Griswold every living American bishop stands in direct succession from Samuel Seabury and the Scottish episcopate.

It just goes to show that you need THE LIVING CHURCH as well as the *Episcopal Church Annual* if you want to have all the facts straight.

## Fire in Church

**F**OR two weeks in succession, THE LIVING CHURCH has reported major church fires [see page 5]. To be sure, the secular front pages are full of disastrous fires, too, now that the thermometer dips to its winter lows. But there is, in many ways, less excuse for a fire in church. Just about every parish and mission has certain people specifically entrusted with the care and preservation and upkeep of the fabric of the church. Just about every parish and mission has someone available who is sufficiently expert in such matters

to inspect and to warn. There are completely accidental fires, but most could be prevented.

So we are moved to ponder certain questions: What percentage of church buildings have had a fire inspection in the last year? In the last three years? What new church buildings have been constructed with attention to available methods of fireproofing and available fire-resistant materials? What old buildings have been brought up to date in such matters? What existing churches now have inadequate or worn-out wiring, or dangerous heating plants? How many vestries have used the word "fire" in a meeting in the last year? How many parishes have a plan of procedure in case of any disaster or emergency?

A fire-gutted church building is news, and THE LIVING CHURCH will report it. But we'd far rather report the results of the flames of the Holy Ghost burning brightly in a parish. Too many parishes still are fire-resistant in a spiritual sense and too many are tinder piles awaiting the dropped cigaret or the short-circuited wire.

## Praying for Peace

**I**n the collect for this Sunday, we address God as one who "dost govern all things," and ask Him, simply, for peace.

In this turbulent beginning of 1961, with crises erupting in Cuba, the Congo, Laos, Belgium, and elsewhere, we are likely to be hesitant with our "Amen" to "who dost govern all things," and to be hopeless in our petition. How can God be in charge, when things are like this? How can He bring peace in such an age?

It's an old question, though. It's a question that was being asked when the prayer was written, in the ravaged Rome of the sixth century. And the prayer was not the result of the Church's failure to face reality, rather it was the result of the Church's confrontation of reality. The face of disaster has become in our time the face of a giant, but his features are the same as they have always been. The fear that looked in ancient windows is the same fear that looks out from our television newscasts.

God is the God of Cuba and Laos, of the United States of America and the Soviet Union. The barbarians who overwhelmed Roman civilization were in turn captured by Christ and became the source of our own Christian faith. Similarly, in the crises of today, the one thing of which we may be entirely confident is that His will shall prevail in spite of the efficiency of evil and the ineptness of His servants.

"Grant us thy peace all the days of our life." In today's world, as in sixth century Rome, this can only be the inward peace of those who are able to see past the tribulations of earthly existence to the victory that is ours in Jesus Christ. "Be of good cheer," He said, "I have overcome the world."

His peace in our hearts empowers us to be agents of His saving purpose.



guest of the Rev. Paul L. Berg, vicar of the two missions.

Bishop Neill was in Minnesota for a series of lectures at Luther Theological Seminary, St. Paul, Minn. Fr. Berg is an alumnus of Luther Seminary, and Bishop Neill was influential in his conversion from Lutheranism to Anglicanism. Fr. Berg met the bishop during a Switzerland vacation in 1952.

## Fifty Years

The Rev. Frank Zoubek, retired priest of the diocese of Minnesota, celebrated the 50th anniversary of his ordination to the priesthood on December 21, 1960. During the past 50 years, Mr. Zoubek has presented eight men as candidates for Holy Orders.

Mr. Zoubek was born in New York City in 1886. He was for a time a member of the boy choir at the Church of the Transfiguration, "The Little Church Around the Corner," in that city. He was graduated from the University of Minnesota and studied at the Seabury Divinity School, where he received the B.D. degree in 1910. He was ordained to the priesthood in that year. He was an instructor of Old Testament at Seabury Divinity School in 1914 and 1915. From 1915 until 1925, he was dean of the Cathedral of Our Merciful Saviour, Fari-bault, Minn.

Mr. Zoubek was rector of St. Mary's Church, Merriam Park, from 1925 until 1954, and from 1926 until 1954 he was instructor of New Testament at Breck School, Minneapolis. He was rector of St. Peter's Church, St. Paul, from 1955 until 1957. Since 1926 he has been chaplain of the Church Home of Minnesota, in St. Paul.

## ORTHODOX

### End of the Tour

His Holiness Alexei, Patriarch of Moscow and of All Russia, moved from Jerusalem to Istanbul, and then to Athens, as he completed his recent tour of middle- and far-eastern countries [L.C., January 8th].

In Istanbul, formerly known as Constantinople, an early center of the Eastern Church, the Patriarch and his party were greeted by members of the Holy Synod of the Ecumenical Patriarch. They were escorted to the Patriarchal Church, where a solemn *Te Deum* was sung.

From Istanbul, Patriarch Alexei proceeded to Athens for talks with the Orthodox leader of that city, His Beatitude Theoklitos. From Athens the Patriarch flew to Moscow and home. A fellow-passenger on the plane trip to Moscow was Michael Sergeyev, Soviet Ambassador to Greece. [RNS]



Patriarch Alexei in Athens  
*Te Deum* and tour's end.

RNS

## Retirement Plan

Greek Orthodox Metropolitan Constantine Megrelis of Serres and Nigreta, 76, has resigned his office due to advanced age and poor health. He is the second Orthodox bishop in three months to submit his resignation to the Greek Orthodox Church's Holy Synod because of his old age.

The problem of aged bishops still occupying their posts while remaining more or less inactive has been placed before the Holy Synod by Greek Minister of Cults George Voyadjis. He has suggested that the synod ask these elderly prelates to resign in favor of younger men.

"Because a lot of complaints have been submitted to the ministry about such cases," Mr. Voyadjis observed, "the Holy Synod must immediately make the necessary decisions so that the Greek government should be prevented from taking measures itself."

Metropolitan Megrelis has been a bishop since 1914. He has been inactive because of bad health for the past 10 months. [RNS]

## Interchurch Body

His Holiness Alexei, Patriarch of Moscow and of All Russia, has established a commission to deal with relations between the Russian and other Churches.

Chairman of the commission is Metropolitan Pitirim of Leningrad and Lagoda. [EPS]

## ECUMENICAL

### Unity in Fifty Years

Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, has called for Christian unity within the next 50 years.

"We can't afford to ignore it in these

times when Communism, secularism, and atheism are making so many gains," he said.

The Archbishop said that although we "can't have theological unity at once, if we coöperate we can expect it within our lifetime if we have another 50 years to live." He said that if unity is not realized within that time it will never materialize.

He said that the movement toward Church unity, as expressed by the recent merger proposal by Dr. Eugene Carson Blake of the Presbyterian Church in the U.S.A. [L.C., December 18, 1960], is "definitely a step in the right direction." He said, "I am very happy with this. It is very significant that Protestants are turning to the right now."

Archbishop Iakovos cited the visit of the Archbishop of Canterbury to Pope John XXIII as another step toward unity. "It is significant as a preparatory step," he said. "But before speaking about theological unity we must break the ice. It is hard to evaluate the discussion immediately after its end. We must wait to see a change. I am sure there is going to be one." [RNS]

## POLYNESIA

### Ordered Samoan

The Rev. Jabez Bryce, reported to be the first Samoan to be admitted to Holy Orders in the Anglican Communion, was ordained to the diaconate on December 18, 1960.

Mr. Bryce, who was trained at St. John's College, Auckland, New Zealand, was ordained by the Rt. Rev. Leonard S. Kempthorne, Bishop in Polynesia. The Rt. Rev. Mark Hodson, Suffragan Bishop of Taunton (England), preached.

The Bishop in Polynesia, with (left) the new deacon, the Rev. Jabez Bryce, and the Ven. C. W. Whonsbon-Aston.



The Living Church



## CLERGY TRAINING

Continued from page 8

ing to overcome "the historical fact that the English clergy are drawn almost entirely from the middle and upper classes."

Brasted works closely with C.A.C.T.M. and caters mostly to people in their early twenties, whose previous education has not been enough to enable them to embark on the general ordination examination course. As a result of its seven years of existence there are already some 60 ex-brasted priests working in England.

Nor is Brasted alone in such a scheme. There is St. Deiniol's Library at Hawarden, gift of the 19th-century statesman, W. E. Gladstone, and a similar scheme is being worked out at Rochester and at Conisbourne in the St. Alban's diocese.

To these have now been added the latest idea — something quite revolutionary. Bishop Stockwood of Southwark has announced that it will be possible for men to train for ordination by systematic evening and weekend courses while carrying on their normal jobs by day. Such a training, says Dr. Stockwood, would help men to keep more closely in touch with society in general than if they retired to the "ivory tower" of some theological colleges.

The bishop has made it clear that he anticipates that some of his future priests will continue in their secular work after ordination and he recently ordained a man who will continue his work as a sales representative in medical supplies, as well as serving as honorary curate of a parish.

Similarly, the Bishop of Oxford has recently ordained a man who is to continue his work as a tractor driver at a car manufacturing plant. He will live on his income and act as unpaid assistant curate in a local parish. His object is to keep in touch with the working man.

The motive of the Southwark scheme, too, is that a man shall keep in touch with the secular world as he prepares for ordination. That principle is taken further in the Birmingham diocese where a young man, who perhaps comes straight from academic life, will do part of his theological training in a college, and part living in a downtown district and working at some ordinary job by day. The garden of the scheme, the Rev. Ronald Gordon, has explained that it is not a substitute for the training given in a conventional theological college but a kind of industrial "sandwich course" in conjunction with it. His students will range in age from 19 to 24. "The object is to give them a slice of real life before they enter the ministry. Many young ordinands have no real idea how ordinary people think until they meet the problems face to face in their first parish."

Perhaps enough has been said to indicate that any coherent or exhaustive treatment of how English clergy are now being

trained is impossible in a small space, and to indicate, too, that the Church of England is neither static nor hidebound, but is bursting at the seams with ideas.

What happens after ordination? What about "part-time priests?"

It is becoming more and more clear that that term means little. In one sense, there have always been "part-time" priests in England. There have always been, for example, educators whose main task has been education in the normal sense but who have been able to combine priestly duties with it. There have always been cases of doctors who receive Holy Orders and help out in a local parish.

Then again there have been experiments, not wholly successful, which closely parallel the priest-workman efforts in France.

Quite certainly, the Church of England is a long way from solving all the problems involved. Equally certainly, its own inner compulsions are bringing these topics to the front, and they are vital. The Church of England is also rapidly becoming more conscious of what is happening in sister Churches of the Anglican Communion. It hears about ordinations of men like Dr. William Pollard (nuclear physicist) in America or those in Hong Kong and elsewhere, and it wonders quite how these fit into its own position.

For while there is a growing unity in the Anglican Communion, there are factors which, for the time being at least, must make England unique. There is the fact that in England the form of the ministry now extends back over some 19 decades. In that it is not entirely unique, for Wales, Ireland, and Scotland can speak in similar terms. But the Church of England is alone in having to cope with the problems of Establishment whereby the ancient law of the Church has been hardened into the law of the land, thereby making changes legally actionable.

If I may dare to quote one of my own books, *Lambeth Speaks*, "The parson will always have pastoral functions, ministering at every crisis of birth, marriage, and death and the daily leading onward toward heaven of holy souls. . . . Such an assumption underlay the canons of 1603-4, supplemented by the Pluralities Act of 1838, which at the time of writing are still in force. These severely limit a priest's activities. The 'clergy shall not give themselves to any base or servile labor' says Canon 75."

Perhaps it is a significant reflection on the odd character of the English Establishment that in all the discussion on priestly training, "part-time priests," and the whole lively and living issue of today's ministry, no one ever seems to bother to remember such Canons or Acts.

The whole debate is on a much higher level. The whole debate rests on the conviction that God is calling us to go forth unto an unknown future.

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112th St. and Amsterdam Ave.  
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10:30 AM Morning Prayer

10:45 AM Holy Eucharist and Sermon

Rt. Rev. J. Stuart Wetmore, D.D.  
Suffragan Bishop of New York

12:30 PM Luncheon

1:30 PM Annual Meeting

2:30 PM Essay

Dr. Dora P. Chaplin, S.T.D.  
Professor of Pastoral Theology  
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## BOOKS

### A Running Dialogue

**FREEDOM AND IMMORTALITY.** By Ian T. Ramsey. SCM Press, 1960. Pp. 157. \$3.25. **THE FREEDOM OF THE WILL.** By Austin Farrer. Scribners, 1960. Pp. 330. \$4.95. **IS THERE A CHRISTIAN PHILOSOPHY?** By Maurice Nèdoncelle. Translated by Iltyd Trethowan. Hawthorn Books, 1960. Pp. 154. \$2.95.

If we can't keep up with what is new all the time, it is at least well worth the effort occasionally to read something which is timely in the sense of speaking in a contemporary way to a contemporary problem. All three of these books would qualify for such reading.

The first-mentioned book, by Prof. Ramsey, transcribes the 1957 Forwood Lectures at the University of Liverpool. The book is concerned with justifying the meaningfulness of talk about freedom and immortality in the face of present-day linguistic analysis. The author tries to show how the meaning of these terms arises from certain areas of our experience, which he calls "disclosure-situations." The book is suggestive throughout, while the discussion of the meaning of God's omnipotence perhaps most clearly shows the limitations of this method as an exclusive approach to theology.

The second book, by Austin Farrer, is composed of the Gifford Lectures of 1957. It is a running dialogue between a determinist and a libertarian, and the literary style of the book is indeed a rarity in our day. A summary of the argument is given at the end of the book and it will prove most helpful to readers. Good suggestions are made on the "mind-body problem." The remarks on immortality at the end of chapter five are excellent, and the role of God's will in relation to ours, as discussed in the last chapter, is perhaps the most intriguing section of all.

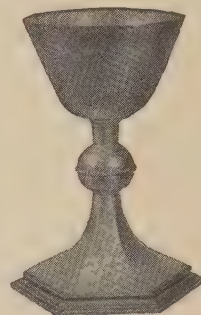
The third book is volume 10 in the Twentieth Century Encyclopedia of [Roman] Catholicism. It contains a good discussion on the reason for the multiplicity of philosophical systems and for the lack of finality of any one systematic elaboration of reality. The relation of metaphysics to man as a person is well discerned. The principal contention of the book, that natural reason can at least partially assimilate supernatural truths, fails through lack of good examples or enough justification for the ones the author gives. There is a good summary at the end. An interesting possibility is sketched but the thesis needs a more convincing working out.

ARTHUR VOGEL

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# PEOPLE and places

## Appointments Accepted

The Rev. Lyle S. Barnett, formerly rector of St. John's Church, Torrington, Wyo., is now rector of the Church of the Good Shepherd, Brownwood, Texas. Address: Box 88.

The Rev. Robert C. Bonar, formerly curate at Trinity Church, Roslyn, L. I., N. Y., will on February 1 become rector of St. Luke's Church, Sea Cliff, L. I., N. Y. Address: 253 Glen Ave., Sea Cliff.

The Rev. John A. Crewe, formerly vicar of Christ Church, Cuba, N. Y., in charge of the Church at Bolivar, is now rector of Grace Church, Northridge, N. Y. Address: 421 State St.

The Rev. Frank D. Duran, formerly in charge of missions at Minneapolis, Kan., and at Bennington and Beloit, Kan., is now rector of the Church of St. Michael and All Angels, Berwyn, Ill. Address: 32 W. Thirty-Fourth St.

The Rev. Charles R. Fletcher, formerly in charge of St. Andrew's Church, Chariton, Iowa, and Grace Church, Albia, is now rector of St. Luke's Church, Fort Madison, Iowa. Address: Blackhawk Heights, Fort Madison.

The Rev. John H. Goodrow, formerly rector of the associated parishes of St. Mary and Our Saviour, on Detroit's lower east side, is now associate rector of St. Matthias' Church, Detroit. He will continue his work as chaplain at the Lafayette Clinic, a psychiatric hospital located in Detroit.

The Rev. Hobart H. Heistand, formerly vicar of St. Stephen's Church, Colebrook, N. H. has for several months been rector of Christ Church, North Conway, N. H. Address: Box 518.

The Rev. Ralph E. Hutton, formerly director of education at St. Paul's Church, Syracuse, N. Y., is now rector of St. Michael's Church, Geneseo, N. Y. Address: 21 Main St.

The Rev. Stanleigh E. Jenkins, formerly in charge of Zion Church, Washington, N. C., is now rector of St. Luke's Church, Blackstone, Va. Address: 205 Brunswick Ave.

The Rev. William B. Klatt, formerly in charge of St. Paul's Mission, Brighton, Mich., is now

Episcopal chaplain at the State University of Iowa and at the hospitals in Iowa City. Address: 320 E. College St., Iowa City.

The Rev. Robert W. Knox, formerly canon of St. Mary's Cathedral, Memphis, Tenn., has for several months been rector of St. Michael's Church, Waynesboro, Ga. Address: 503 Anthony Rd.

The Rev. Frederick E. Morse, who has been serving as an Army chaplain, will on February 15 become rector of St. Andrew's Church, Rochester, N. Y. Address: 68 Ashland St., Rochester 20.

The Rev. Peter M. Norman, formerly curate at St. Stephen's Church, Rochester, N. Y., is now rector of Zion Church, Avon, N. Y. Address: 33 North Ave.

The Rev. Arthur G. Pedersen, formerly rector of All Saints' Church, Lockport, N. Y., will on February 1 become rector of St. Matthew's Church, Jersey City, N. J. Address: 273 Dwight St., Jersey City 5.

The Rev. Herbert E. Pressey, formerly assistant secretary of the Armed Forces Division of the National Council, will become vicar of Trinity Church, St. James, Mo., in January.

The Rev. John F. Putney, formerly vicar of St. Andrew's Church, Normandy, St. Louis County, Mo., has for some time been rector of St. Timothy's Church, Bishop, Calif.

The Rev. Calvin S. Sachers, formerly rector of St. John's Church, Columbus, Texas, is now associate rector of St. Mark's Parish, Beaumont, Texas. Address: 680 Calder Ave.

The Rev. Wofford K. Smith, formerly in charge of St. Mary's Church, Lexington, Miss., is now chaplain at the University of Mississippi. Address: 311 Longest St., Oxford, Miss.

The Rev. David C. Stanley, formerly curate at St. Peter's Church, Auburn, N. Y., is now rector of St. Philip's Church, Belmont, N. Y., and vicar of Grace Church, Belfast. Address: 12 Willets Ave., Belmont.

The Rev. W. B. Washington, Jr., formerly vicar of Holy Trinity Church, Eastland, Texas, is now curate at St. Luke's Church, Dallas, Texas. Address: 5923 Royal Lane.

## Ordinations

### Priests

Albany — On December 10, the Rev. William B. Kennison, rector, St. James', Canajoharie, N. Y., Trinity, Sharon Springs, Holy Cross, Fort Plain; and the Rev. Roderic D. Wiltse, curate, Christ Church, Cooperstown, N. Y. On December 11, the Rev. David C. Randles, curate, St. Stephen's, Delmar, N. Y.

Arkansas — On December 19, the Rev. Jerry D. Otwell, assistant, St. John's, Fort Smith, and vicar of the Church of the Advent, Fort Smith.

Bethlehem — On December 22, the Rev. Harold A. Emery, rector, St. John's, Jim Thorpe, Pa., the Rev. Peter H. Igarashi, curate, Cathedral Church of Nativity, Bethlehem, Pa., the Rev. Gerald A. Reiss, vicar of Christ Church, Frackville, Pa., and St. James', Schuylkill Haven; the Rev. Walter Sobol, assistant, St. Stephen's, Wilkes-Barre; and the Rev. Frederick R. Trumbore, rector, St. Mark's, Dunmore, and vicar of St. George's, Olyphant, Pa.

Chicago — On December 17, the Rev. Frs. Frederick H. Borsch, Norman C. Burke, George N. Price, Nathan A. Scott, Jr. On December 21, the Rev. Ralph Leon Smith.

Dallas — On December 21, the Rev. Robert L. Shearer, missionary curate at the Church of the

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**Eastern Oregon** — On December 9, the Rev. Lawrence C. Ferguson, vicar, St. Mark's Church, Madras, Ore., and St. Alban's, Redmond. On December 18, the Rev. Rustin R. Kimsey, rector, St. John's, Hermiston, Ore.

**Easton** — On December 21, the Rev. Malcolm J. Matthews, assistant, Christ Church, Easton, Md.

**Harrisburg** — On December 17, the Rev. Richard V. Landis, curate, St. Luke's, Altoona, Pa.

**Indianapolis** — On December 14, the Rev. William R. Detweiler, curate, Grace Church, Muncie, Ind. On December 17, the Rev. Robert C. Walters, curate, Church of Our Saviour, Akron, Ohio.

**Kansas** — On December 17, the Rev. Earl A. Neil, vicar, St. Augustine's, Wichita. On December 21, the Rev. T. Edward Lindemann, vicar of churches at Baxter Springs, Galena, and Columbus, Kan.

**Minnesota** — On December 21, the Rev. Herbert W. Beresford, priest in charge of churches at Glenwood and Alexandria, Minn., and the Rev. Clarence M. Kilde, assistant, St. Clement's Church, St. Paul, Minn.

**Missouri** — On December 15, the Rev. Arthur L. England, assistant chaplain of the St. Louis Juvenile Court and vicar of Prince of Peace Church, St. Louis. On December 21, the Rev. William D. Stickney, vicar, St. Barnabas', Florissant, Mo.

**Nebraska** — On December 21, the Rev. Robert F. Hall, priest in charge of churches at Cozad and Farnam; the Rev. Donald E. Overton, Fairbury and Hebron; and the Rev. Elton W. Pounds, assistant, St. Andrew's, Omaha.

**North Carolina** — On December 21, the Rev. William E. Pilcher, III and the Rev. William P. Marks.

**Rochester** — On December 21, the Rev. Homer J. Van Duyn, rector, St. John's, Clifton Springs, N. Y., and vicar, St. John's, Phelps.

**Spokane** — On December 14, the Rev. Harold Edgar Adams, vicar of Christ Church, Zillah, Wash., and the Church of St. Francis of Assisi, Toppenish, Wash.

**Washington** — On December 21, the Rev. Richardson A. Libby, curate, Grace Church, Bath, Maine. (The Bishop of Maine acting for the Bishop of Washington.)

**West Virginia** — On December 14, the Rev. David L. Watkins, vicar, St. John's, Ripley; the Rev. Roland E. Clark, vicar, St. Matthias', Graf-

ton; the Rev. James H. Brennan, vicar, Transfiguration, Buckhannon, and St. Paul's, Philippi; and the Rev. Frederick H. Shriver, Jr., assistant, Trinity Church, Morgantown.

**Western Massachusetts** — On December 21, the Rev. Andrew Jensen, III, vicar, Church of Good Shepherd, Fitchburg, Mass.

**Western North Carolina** — On December 3, the Rev. David W. Kirkpatrick. On December 18, the Rev. J. Finley Cooper, assistant, Trinity Church, Asheville.

## Changes of Address

The Rev. Elmer M. Boykin, rector of St. John's Church, Johnson City, Tenn., formerly addressed at Box 300, may now be addressed: Church, N. Roan St. at Myrtle Ave.; rectory, 807 Cloudland Dr.

The Rev. Joseph T. Urban, rector of St. John's Church, North Haven, Conn., should be addressed at 1 Trumbull Pl. (not on St. John St.).

## Diocesan Positions

In the diocese of Michigan, the Rev. Moran Hill, rector of the Church of the Good Shepherd, Lexington, Mich., is now dean of the Blue Water Convocation; and the Rev. James A. McLaren, vicar of St. John's Church, Holly, Mich., is now dean of the Flint River Convocation.

## Marriages

Capt. Osborne Mauck of the Church Army, at work in the diocese of Michigan, and Miss Joyce Bastin, who recently completed Church Army training, were married on November 26.

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. Frank Ray Wilson, associate rector of St. John's Church, Lafayette Square, Washington, D. C., died on December 4, 1960, at the age of 66.

Mr. Wilson was born in Middletown, N. Y., in 1894. He was graduated from Columbia University in 1918, and studied at the General Theological

Seminary. He was ordained to the priesthood in 1922. From 1922 until 1925 he was priest-in-charge of St. Andrew's Church, New Paltz, N. Y., and from 1925 until 1929 he was rector of St. John's Church, Cornwall. He was rector of St. James' Church, Hyde Park, N. Y., from 1929 until 1943, during part of which time the late Franklin D. Roosevelt was senior warden of the church. He served as a chaplain in the United States Naval Reserve from 1943 until 1947. In 1948 and 1949, he was field secretary of the American Bible Society. He became associate rector of the Washington church ("The Church of the Presidents") in 1949.

Mr. Wilson is survived by his wife, Florence A. Merwin Wilson; two sons, Lt. Comdr. Alexander B. Wilson, USN, and Robert C. Wilson; and two grandchildren. A third son, the late Frank R. Wilson, Jr., was killed during World War II.

Harold George Green, for 20 years bursar of the Hoosac School for Boys, Hoosic, N. Y., died about midnight of November 26th in Bennington, Vt., at the age of 79.

Mr. Green, a native of New York City, was bursar of the Hoosac School from 1937 to 1957. He had been senior warden of St. Mark's Church, West Orange, N. J., in years before his association with the school. At that time he was credit manager and an assistant treasurer of the Johns Manville Corporation.

Mr. Green's survivors include his wife, Doris Midgely Green, a former instructor and librarian at the Hoosac School, and a brother, Arthur Green.

Marion Louise Townsend Hatch, wife of the Rev. William H. P. Hatch, and mother of Bishop Hatch of Western Massachusetts, died in Atlanta, Ga., on December 29, 1960, at the age of 79.

Mrs. Hatch was born in Hartford, N. Y., and married Dr. Hatch in 1906. Dr. Hatch was a professor at the Episcopal Theological School, Cambridge, Mass., from 1917 until 1946. Their son, the Rt. Rev. Robert M. Hatch, was consecrated Suffragan Bishop of Connecticut in 1951, and became Bishop of Western Massachusetts in 1958.

In addition to her husband and son, Mrs. Hatch is survived by her daughter-in-law, and two grandchildren.

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Refer to key on page 16



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MP 6:45, EP 6; C Sat 5-7

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**ST. PHILIP'S** Coral Way at Columbus  
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Sun: 7, 8, 9:15, 11; Daily; C Sat 5

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs  
& HD 9; C Fri & Sat 4:30-5:30

## COCONUT GROVE, MIAMI, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Rev. Don H. Copeland, r  
Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday  
8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &  
HD 10; C Sat 5-6

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;  
Fri 10:30; Other days 7:30; C Sat 5

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;  
Weekdays: H Eu 7, also Wed 6:15 & 10; also  
Fri (Requiem) 7:30; also Sat 10; MP 8:30, EP  
5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

## SEABURY-WESTERN THEOLOGICAL SEMINARY

Chapel of St. John the Divine  
Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;  
C Sat 4:30-5:30, 7:30-8:30

**KEY**—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr  
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7  
ex Sat 8:30; EP 5:45, C Sat 5 & 8, Sun 8:30

## KANSAS CITY, MO.

**GRACE AND HOLY TRINITY CATHEDRAL**  
415 W 13th St.  
Very Rev. D. R. Woodward, dean; Rev. R. S. Hayden, canon; Rev. R. E. Thrumston, canon  
Sun 8, 9:30, 11 & daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, S.T.D., r  
Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

## LAS VEGAS, NEV.

**CHRIST CHURCH** 2000 Maryland Parkway  
Rev. Tally H. Jarrett; Rev. H. Finkstaedt, Jr.  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun: Masses 8, 9:30, 11:15 (Sung); Daily 7, ex  
Thurs 10; C Sat 4:30-5:30 & by appt

## NEW YORK, N. Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave.  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdays: MP & HC 7:15 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,  
4 EP (Spec. Music); Weekdays HC Tues 12:10;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Wed 12:10; EP Daily 5:45. Church open daily for prayer.

**SAINT ESPRIT** 109 E. 60 (just E. of Park Ave.)  
Rev. René E. G. Vaillant, Ph.D., Th.D., r  
Sun 11. All services & sermons in French.

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave., & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Lange, D.D.  
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;  
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;  
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat  
2-5, 7-9

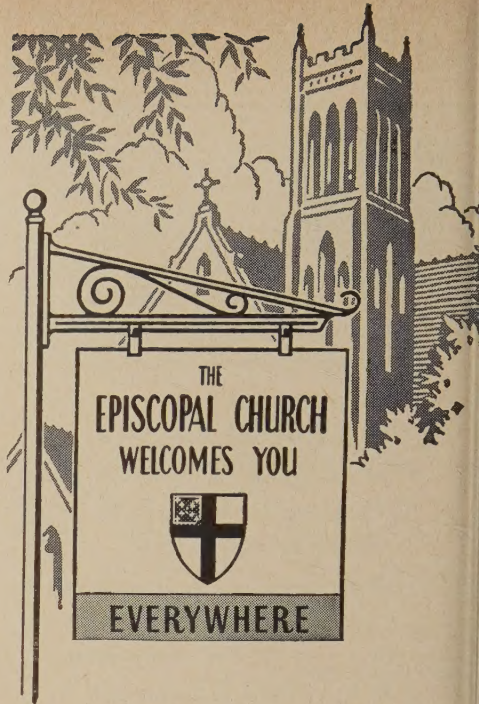
**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c  
Sun: Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30  
ex Sat; Wed & Sat 10; C Sat 5-6

**ST. THOMAS** 5th Avenue & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 (1S) MP 11; Daily ex Sat HC  
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, S.T.D., v  
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;  
Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &  
Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible  
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by  
appt; Organ Recital Wednesday 12:30



## NEW YORK, N. Y. (Cont'd)

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. C. Kilmer Myers, S.T.D., v  
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,  
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15  
minutes before HC, Int 12 noon, EP 8 ex Wed  
6:15, Sat 5

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry Street  
Rev. William W. Reed, v  
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily  
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15  
and by appt

**ST. CHRISTOPHER'S CHAPEL** 48 Henry Street  
Rev. William W. Reed, v; Rev. W. D. Dwyer, p-in-c  
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex  
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5  
& by appt

## SYRACUSE, N. Y.

**CALVARY** 1507 James St. at Durston Ave.  
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7:  
Tues 6:30; Thurs & Sat 9:30; Daily EP 5:30;  
C Thurs 8:45, Sat 4:30-5:30, 7-8

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs  
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,  
Sat 12-1

## RICHMOND, VA.

**ST. LUKE'S** Cowardin Ave. & Bainbridge St.  
Rev. Walter F. Hendricks, Jr., r  
Sun: Masses: 7:30, 11, Mat & Ch S 9:30; Mass  
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st  
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

## SEATTLE, WASH.

**ST. PAUL'S** 15 Roy St., at Queen Anne Ave.  
Rev. John B. Lockerby; Rev. Eugene L. Marshman  
Sun 8, 10:30, Mat & H Eu; Daily: Varied times

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.